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The Holy Cross Magazine



NATIVITY WITH THE PROPHETS ISAIAH AND EZEKIEL
By Duccio di Buoninsegna

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1949

The Christmas Crib A Meditation

BY LINCOLN A. TAYLOR, O.H.C.

SHORT PREPARATION: Let the soul breathe the fresh air of heaven with the saying of the *Kyrie*, *The Lord's Prayer*, the *Hail Mary*, and *Saint Joseph: Pray for us*. Then in the spirit of feeling in the sanctuary of God's presence, the hands of the soul be held up as a throne to receive the coming of the King of peace.

* * *

A ray of clear cool night slipped through the opening in the rough-hewn boards and shed the quiet softness of the inner stable. That shadows there were seemed unconcerned with their bounds, and the light that caressed the darkness then expelled it from sight. A slight movement in the law as a dog swished his tail in a limp friendly wag, was not unheard in the silence of the night.

And the night was holy. Almost as silently as the trackless movement of a Star,

the hosts of heaven touched the tip of their toes to earth, and He Who for some nine months had been tabernacled beneath the heart of a pure Virgin, slipped through the portals of life, and was born Emmanuel. The intimacy which began with the overshadowing of the power of the Highest was now transformed, and she who had carried a Son under her heart, now rejoiced to adore Him Who she could hold in her arms. The Nativity was the severing of one relationship, only in order to inaugurate a new one. The priceless Possession of a pure Maiden, was now joyfully surrendered to the whole world. The eager humble gladness which had whispered: "Be it done unto me according to thy word," was now swelled to a choir of heavenly host singing: "Joy to the world! The Lord is come!"

"Joy to the world" because of what happened in a backyard stable. Because what happened there on a silent night, was the dawning of a Light to lighten an eternal

day. Because what happened once and for all to the holy Mater Dei is, in a sense, repeated in the countless souls of those who are themselves born of God into the life of her Son. Her bringing forth of her first-born Child is but to be translated into our bringing forth of her Son to the joy of our world. By none is this being accomplished, as it has never been accomplished, without the "nine months" of intimate preparation, without that time most certainly marked by travail. As the holy Apostle lovingly addressed the churches of Galatia; "My little children of whom I travail in birth again, until Christ be formed in you."

The joy of the Nativity is not now, nor ever shall be, whisked from the earth like "the memory of a guest that tarrieth but a night." In the "silent nights" of prayer and meditation, in the welcome "stables" of humble souls, Christ is formed in dedicated lives, and brought forth with that joy that the Man is yet once again born into the world.

So another Christ's Mass fills with radiant

significance another scene. It can have setting anywhere, and in fact will have 'manywheres.' Here and there throughout the world, a little child perhaps, or those who are striving to become such, will draw near to the Bethlehem of the Christmas Crib, and kneeling there before the simple figures learn by gazing to fashion their souls to fit habitation in which the Holy Child may be formed. They too, will be patient, and tender, and quiet, and humble, and long in their bringing forth, that in the presence of the angels of God joy may surge up afresh. Man will see that the Christmas Crib, from "the symbol of an event that has its place in the distant past, while only the memory of that event belongs to the present," is set in churches and chapels to speak to the world of a never ceasing action. May God grant that man will hear not only the tones of carol, and chant, and hymn, but the swelling chorus of redeemed lives made eternally young in the joyous surrender of bringing forth the Saviour, Christ the Lord!



CHRISTMAS CRIB
By Passaglia

Thank You

BY E. R. HARDY, JR.

I

sometimes puzzles students of the liturgy that in our earliest accounts of the Mass there is no mention of a prayer of thanksgiving after Holy Communion. The reason is in fact clear; the great eucharistic service is itself our great act of thanksgiving for all blessings, past, present, and to come, and in its earliest days the Church saw no need for adding another prayer of thanks to it. We should still keep this idea in mind when the priest summons us to the bishop's central prayer with the ancient words, "Let us give thanks unto our Lord Jesus Christ." In "the prayer" as St. Augustine and other Fathers often call it, which begins with the triumphal hymn of the Preface and ends with the humble yet confident words of the Our Father everything we might want to ask or say in our prayer is expressed or implied, and all our Christian prayers are simply expansions of parts of it. In response to that prayer our Lord comes to us and in it we fully thank him for the gift we are about to receive and pray that by that gift we may be indeed filled with all grace and blessed by his benediction.

In the earliest times nothing followed the prayer of Holy Communion except the deacon's words of dismissal, letting the Church depart, as the Bishop's salutation had summoned it to convene at the beginning of the service. In Latin this dismissal is the familiar though obscure phrase *Ite Missa est* in which the word Mass is derived. But for a long time it seemed appropriate to express in prayer what was in everyone's mind at such a moment. Two kinds of prayer have appeared at this point in the service. One is a brief petition for the Church and its members, that as we go out into the world we may live in accordance with the grace which we have received. At Rome this "Prayer Over the People" was at one time not only the formal conclusion of the

service. There is a quaint story of how when one of the fifth-century popes was arrested by agents of the emperor while celebrating Mass in St. Cecilia's Church on St. Cecilia's Day the congregation streamed down to the waterfront, and would not disperse until their bishop had dismissed them with this prayer from the deck of the ship which was to carry him off to Constantinople. In the Liturgy of St. Chrysostom there is a corresponding prayer near the end of the service which is marked out as distinctive in several ways. Instead of the usual Litany followed by the celebrant's prayer the junior priest present comes outside the altar screen and standing "behind the Ambo," that is, back of the deacon's usual position, prays, "O Lord who blessest those who bless thee and sanctifiest those who have put their trust in thee, save thy people and bless thine heritage," and so on.

The other type of prayer is what we think of as the more regular Postcommunion, which gives thanks for the grace we have received and prays that we may profit by it. By the end of the Middle Ages the "Prayer Over the People" had dropped out in the West except during Lent (those who are interested can find most of this series of prayers in the *Monastic Diurnal*, since they are also used at Vespers on weekdays in Lent). On the other hand a proper Postcommunion was provided for each Mass, and additional Postcommunions to correspond to the Collects at the beginning of the service. Except on important festivals there were usually at least three—a Postcommunion of the day, a commemoration of the saints, and a prayer for God's blessing on the Church or for some special need, continuing in a way the idea of the ancient "Prayer Over the People."

In the First Prayer Book, the Prayer, or Collect, of Thanksgiving clearly occupies the position in the service where the Postcommunions had stood before. Instead of a number of slight variations on the same theme

a single prayer was provided, which with minor changes is our present Prayer of Thanksgiving. It is worth noting that its three sections correspond to the usual three Postcommunions—the first gives thanks for the gift of Christ in the Blessed Sacrament, the second makes mention of our fellowship with the saints in the mystical Body of Christ, and the third prays that we may live in accordance with the grace we have received. In recent times the ancient Postcommunions have been made available and are often used in addition to the Prayer of Thanksgiving, or on some occasions in place of it. The Prayer Book suggests, rather obscurely, that additional prayers may be used at this point. But whether or not this is done, we still bring our Eucharist to a close with the kind of prayer which since almost the earliest days Christians have found appropriate.

II

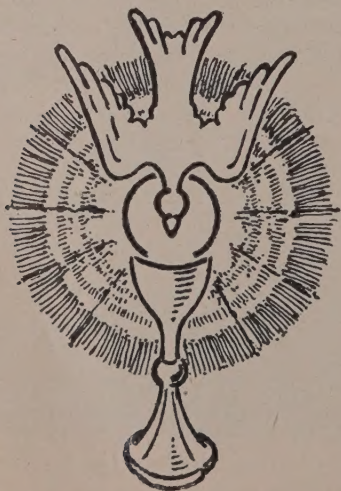
Still after the Church's corporate thanksgiving and prayer for grace Christians have wanted to offer their own personal thanksgivings before turning away from the worship of God at the altar to the service of God in the world. We should probably count as part of this personal thanksgiving the Last Gospel which the priest reads before he leaves the altar, or in the old English custom said as he left it. The Blessing at the end of Mass is really a very minor

feature, and not the climax it sometimes seems to be; it originates from the custom of asking for the Bishop's personal blessing when his procession left the Church, and in the Prayer Book is gathered up the idea of dismissal as well—"then . . . the Priest (or Bishop if he be present) shall let them depart." The Last Gospel is really the prayer of meditation on the service he has just offered, which the people can join in if they wish, leading up to that most appropriate thought for this moment in the words which he bends the knee, "the Word made flesh and dwelt among us, and we have beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

"And she laid him in a manger."

He found man reduced to the level of beasts: therefore, is He placed like foal in a manger, that we, having left off our bestial life, might mount up to that degree of intelligence which befits man's nature, and whereas we were brutish in soul, by approaching the manger, even His own, we find no longer fodder, but the life from heaven, which is the body of Christ.—*St. Cyril of Alexandria.*

Some altar books then direct that after the priest leaves the altar and unvests he should recite the antiphon "Let us sing the Gloria with what follows. How many priests have good enough memories for this I do not know, but the mediaeval Thanksgiving at Mass here referred to is certainly in its place and deserved use. The purpose of its inclusion seems to have been to direct the thoughts from the altar to the world to which we are about to return. First in the *Benedicite* and Psalm 150 we call on God to create to join our hearts in a song of praise; then in three straightforward verses we ask the Lord to be with us in the battle of life—the collect "Direct us, O Lord, in all our doings" which the Prayer Book also offers for use at the end of the service and two prayers that we may overcome our sins as the Three Holy Children and St. Lawrence overcame their fiery torment. These collects were of course selected



posed, for this use, and the saints' recited to come in almost accidentally—the three Children because their Canticle has been recited, St. Lawrence because the compiler seems to have had a special devotion to that saint. However they are good companions in our prayers, and the mention of them is a useful reminder that the saints of every age are with us in the Christian combat.

He became Son of Man Who was Son of God in order that He might make the Sons of God's children.—*St. Chrysostom.*

With this the Church's semi-official prayer for our personal prayers after Communion comes to an end. Communities, or small groups of communicants, sometimes find it helpful to say the Thanksgiving after the Mass together even though it is in purpose only a personal prayer, perhaps adding other prayers, such as the beautifully composed Prayer of St. Thomas Aquinas, which follows the example of these other devotions in looking out from the altar to our work in the world. It is a devout custom to spend some time, if we have it, in prayers and meditations as may seem good, or simply in quiet contemplation if

that is the way in which the Holy Spirit leads us. Many recommend for others and make it a rule for themselves to give fifteen minutes at least to their private thanksgiving, especially for priests who have just been celebrating the Holy Mysteries and may have been subject to distractions during the sacred action itself. For genuinely busy people, on the other hand, one may recommend a short and devout prayer of thanksgiving to be said before leaving Church, and then again and again a return in thought to the heavenly gift among the labors of the day. Whatever procedure we follow, our formal devotions and even our conscious attention to the subject do not comprise the whole or the more important part of our thanks for the blessing of Holy Communion. A holy and busy priest once remarked to me that his whole day was eucharistic, since the morning office was an approach to the altar, the rest of the work and prayer of the day were steps away from the altar with Christ with him into the world, and his evening devotion turned again towards the blessings of the morning. Christ has come to us to renew and strengthen our union with him and all our prayers, all our work, indeed every moment of our life is part of our response to his presence.

The Readers of The Holy Cross Magazine

is as true today as it was of old when wise man exhorted his contemporaries, "rather than seem."

A person is either joyful or he is somehow else. If he is not a Christian he must be something else. But to be a joyful Christian is being, rather than seeming. There is no sham about that.

Christmas, year by year, should bring us joy. That is because it brings us fresh union to the Lord Christ, Who is the source of all our joy. We are glad because He has come to us. We are glad because He is with us. We grow sad without Him. Come, then, to Bethlehem. Come, behold Who seems poor, but is Lord of all. See One who seems weak, yet the source of all. In Him all joy abides.

He seems to be a little child. He is a little child. In Him seeing and being unite. God becomes man, that man may become God-centered.

Who can be sorrowful when the Infant Jesus smiles? Who can be hateful or selfish? The Blessed Virgin Mother brought gladness into the world when our Saviour was born. That gladness is ours, really ours today. It does not just seem to be ours, it really is.

The wonderful miracle, as with all God's gifts, is that in sharing it abides, in giving it grows.

A Blessed Christmas to each of you, and a very Happy New Year.

+ ROBERT E. CAMPBELL,
Superior, O.H.C.

Christians Ready To Perish

BY WALTER C. KLEIN

THE Holy Cross fathers were my first preceptors in the spiritual life, and I learned from one of them the elementary truth that elation does not invariably accompany our victories over the Devil and his resourceful subordinates. The Christian who has vanquished his spiritual foe after a sore contest is aware less of his triumph than of the slender margin by which he defeated his adversary. He feels dirty, battered, and spent. There is no kinship between his emotions and those of the man who has just put over a big deal.

Collectively and individually, our brethren of the Eastern Churches have a standing invitation to make a deal with the forces of this world. No Islamic government cares very much what a patriarch does to his own subjects; and if he will but keep them in order and curb the indiscreet zealots who show a tendency to evangelize Moslems, he is suffered to enjoy the trappings of the patriarchal office after his own fashion. Even more alluring rewards are bestowed on the Christian who does his own thinking and sensibly concludes that he would be foolish not to embrace the religion that most of his fellow-citizens and competitors profess. If he shrinks from apostasy, he can still conciliate his Moslem neighbors by minimizing the difference between his religion and theirs. When the partition of Palestine was announced, the shout arose, "Christians and Moslems are one!" The Moslem manner of greeting, now transformed into a badge of nationality, spread to the Christian patriots. Compromises of this description flourish among Christians who will neither abandon their religion nor meet all its obligations.

Let me add that the very existence of such devices argues a fidelity and a steadfastness in those who invent them. The marvel of the Middle East is not that hundreds of Christians renounce their religion, wholly or in part, every year, but that myriads cling to it. What is the motive of those who manifest this difficult loyalty? Is it the vigor of

a Christianity sincerely held and scrupulously practised? Is it habit or lazy attachment to a heritage? Is it the cultivation of present advantages for want of courage to pursue greater, if more remote, ends? Is it reliance on the Christianity of the western world with its wealth, its science, and its patronage?

If our replies to these questions strike a delicate balance between candor and conservatism, our prefabricated notions of the character and standards of these people are likely to mislead us. To the home-rooted accidental who has had no intercourse with them, they are either the heroic preservers of a perpetually threatened faith or wretches, clods, cherishing the fragments of a culture blasted long ago, obstinately persevering in the practice of contemptible superstitions. Actually, they respond, as we do, to the temptations of life; and if they do not resemble us in every detail, it is because the influences that fashion them are not identical with the influences that fashion us.

Until theologians invent a gauge for measuring the strength of that essential virtue, the subjective of all virtues, in any person, the care to scrutinize will be measured by intuition as we can bring to our observations. Therefore the verdicts we pronounce on the faith of our fellow-Christians, close or remote, have, at present, no scientific value, and, short of confirmation by instru-

Priest Needed

We have received several responses to our appeal for a teacher for the High School at Bolahun. But now we are in great need of a priest for the Mission. If any priest is able to volunteer for service at the Liberian Mission for two or three years, please write to Fr. Joseph Parsell, O.H.M., Holy Cross Monastery, West Park, N. Y.

will go on being what they now are, due to formulations of our own unstable feelings. If you ask me whether or not a Copt, an orthodox Arab, or an Abyssinian is sincere in his profession of belief in the dogmas he has in common with us, I am obliged to refer you to his behavior. You can base your judgment of his faith on his readiness to endure opprobrium, discomfort, and on the occasion arises, severe bodily pain and death. If he passes this test, he possesses at least the oriental counterpart of your faith. Further exploration of the matter will probably not lead to anything more conclusive, as we are prepared to examine the foundations of our own preferences in devotion and conduct.

The Christian bred in the tradition of Anglican Prayer performed with soldierly precision (beginning on the dot of eleven and ending, if the rector hopes to keep his job, at twelve-fifteen sharp) finds the Eastern church dirty, its worshippers inattentive, its services slovenly, and its services interminable and unintelligible. He will probably never become sufficiently intimate with an Eastern Christian to learn that the latter considers Western services wooden, stale, and unimaginatively brief. In the course of a Mediterranean cruise, the vacationer from St. Louis's-on-the-Promenade (the church with the seashells) drives to Jerusalem and thrusts his exhausted frame into a crowd of noisy, ferocious *fellahin* observing Christmas, Easter, or another of their beloved festivals at the Church of the Holy Sepulchre. His Anglican mind recognizes no difference between the unimpeachable piety and the absence of piety in the East; the nasal chanting grates on his ears; the billows of incense obscure the lights and tickle his throat; and, finally, his senses are bothering him. In a satanic mood, as a result of these initial novelties and discomforts, he is ready to go home by the next steamer. The officiating clergy have got into their heads. What are they singing about, and why? Has that revolting beggar chosen this as a pretext to worm his way into the unyielding floor? Then it happens. The people about him have been expecting it and have braced themselves to get a good view of it. He feels a malicious ecstasy. Two processions,



CHURCH OF THE HOLY SEPULCHRE, JERUSALEM

one of them unskilfully timed, are colliding. A preliminary parley breaks down, remonstrances blossom into vehement gestures, a few of the gestures land on places that cannot be touched with impunity, and the two processions are soon mingled in an earnest scrimmage, which, when it is quelled by the Moslem guards, leaves no negligible number of staid clerics with plucked beards and bloody noses. So far as the visitor's respect for Eastern Christianity is concerned, this is the end of the matter. Outraged, scandalized, and extremely doubtful of the fundamentals of the Christian faith, he gets out of that church and writes a blistering report on the whole nauseating rumpus for his fellow-parishioners back home, who, thank God, have some idea of how the Deity prefers to be worshipped. The next morning a trim liner, its decks scrubbed and its bar stocks replenished, carries a disillusioned passenger to the next port of call and new disillusionments. As he contemplates the fragments of his shattered faith, two of the monks who fought on opposite sides yesterday are patrolling their respective preserves in the Church of the Holy Sepulchre. Neither is aggressively disposed, both are tired, and the one who belongs to the victorious side feels a chivalrous obligation to comfort his

exhausted enemy. Who will forbid them the indulgence of a cup of coffee? Certainly not their superiors, who are sensibly resting up. So they have a cup, and another, and another; and before they have started on the third they are analyzing yesterday's encounter with the relish that only seasoned sportsmen experience. Guregh II, Patriarch of the Armenian Church in Jerusalem, has expressed it very pithily: "Today they break one another's heads: tomorrow they will sit down and drink coffee together."



KNEELING ANGEL
By Giovanni Amadio

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress collection)

The tourist from St. Zebedee's, never having been taken into the Patriarch's confidence, is convinced that the chance brawl he has witnessed is indubitable evidence of a turpitude and a depravity hitherto unknown in Christian history. He informs his friends that these people are simply no good: they are strangers to faith, ethics, good manners, and the standard of living that prevails from coast to coast in the United States of America. Moreover, they are intolerant, big-

oted, fanatical, underfed, underbred, intellectually and spiritually speaking, tically dead. From whom do these organizations emanate? From a Christian who loves his religion so little that, when somebody jeers at it, he changes the subject from a stout sponsor of causes, who lends his name to countless secular enterprises, from the descendant of Catholics roasted Protestants and Protestants roasted Catholics, from the heir of centuries of indecisive confessional struggles and one century of evaporating conviction. He apologizes for his own faith cannot abide people who raise a hand in defense of theirs.

I submit that the Christians of the are more tolerant than this emancipatory epiphenomenon of our febrile civilization. Tolerance entails no effort when you believe nothing or believe a little so tepidly that has no perceptible effect upon your conduct. In Eastern Christianity distinct modes of communal life have their origin in heresies and ancient antagonisms. Life is in preordained grooves. If you jump out of the groove in which you were born you jump quicker into another or quit the altogether. The group, despite the attitude of alien manners, remains the vehicle of individuality: if a man makes an impression he makes it on his ancestral group or representative of the interests of his religionists. In such a society, you inherit your doctrinal legacy because without some substitute for it, you do not exist. The symbol of the toil and agony of forefathers. It is the wealth with which you have endowed you. As you reach maturity you settle into an attitude that almost includes a charitable view of the things dear to other groups. When tolerance germinates in this sour soil, it is a natural gift. Notwithstanding the adverse natural conditions, both oriental church history and the present experience of Western observers in their commerce with Eastern Christians are replete with instances of tolerance, especially at and near the summit of the hierarchy. Many ignoble poses pass for tolerance: I am not thinking of any of

I assure you that nearly all Christians in the East possess this grace. Doctrine in abstract and doctrine embodied in a common life mean immeasurably more to them than they do to us. These orientals do not fool themselves about the existence of a mystical underlying concord that makes things both true and untrue at one and the same time, and they are not ignorant of the weaknesses, aberrations, and infatuations of the East. When they tolerate us, or one another, it is by Christian love that motivates them.

Believing all these things, do they practice them? Do they observe the precepts and obey the counsel? Yes, in the main they do, with an inclination—less marked than the corresponding inclination in ourselves—admitting what they cannot conveniently perform. My cook, an Orthodox Arab peasant woman, kept the severe fasts of her church and did the customary amount of cooking, washing, and scrubbing as thoroughly on fast days as on other days. My driver forced himself to sleep every night. His wife found us in Damascus. I suggested that we both assist at the liturgy in the Orthodox cathedral before resuming our journey. He assented gratefully. He would not have presumed to make this suggestion himself, since, as he saw it, I was entitled to his help, and God could not reasonably be angry with him for an omission that circumstances had forced upon him. I could easily find additional illustrations of the same unworldly spirituality, which finds no difficulty in reconciling the loyal observance of its various duties with the necessity of making concessions. When an oriental embraces the monastic life he takes his adaptability with him. Monasteries are loosely organized and discipline and obedience are sketchily observed, but there is always a core of austerity. In an Eastern monk, even when he tells you delicately that he could use a cigarette. People who long ago adopted certain theological views as a mark of difference between themselves and other nations lose a sense of their freedom in their devotion to an alliance that once liberated them. Faith and patriotism join forces at a time when the national life is threatened. The nation is saved by this invincible alliance. Slowly the

two concepts fuse, to the detriment of faith, which, in the end, fades into a mere aspect of patriotism. Consciousness of nationality survives long after faith has been crushed to death under the weight of worldliness or doubt. At the Convent of St. James in Jerusalem Armenians of the Latin obedience, Armenians of the Protestant persuasion, and Armenian agnostics call on the Patriarch of their national church and continue to recognize his authority as a national symbol, although they no longer acknowledge his spiritual authority. The phrase "national symbol" is not my



KNEELING ANGEL

By Giovanni Amadao

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress collection)

own: I borrowed it in 1948 from a poster in Cyprus, where it proved so effective a slogan in the archiepiscopal election campaign that Makarios, whose likeness accompanied it, triumphed over his rivals.

Another disquieting trait of these national churches is the absence of the missionary urge. Anglican commentators have deplored this defect since we began, more than a century ago, to aid the Eastern Christian bodies with a view to inoculating them with our

activism and aggressiveness. The pioneers in this disinterested mission were certain that, within a hundred years, the Eastern Christians would be ablaze with a passion to bring the Moslems into the fold. A century has elapsed; substantial if not astronomical sums have been spent; superbly qualified individuals have met with a success that will not quickly be forgotten; but Anglican influence has not led to a regeneration of the Eastern Churches and they still shrink from any suggestion that they seize the initiative in their perennial warfare with Islam.

At the bottom of this apparently unheroic reluctance to emulate the exploits of the early Eastern missionaries lies a corroding fear in the development of which the neglect and perfidy of the West have outweighed the seeming cowardice of the East. Eastern Christianity is proud of the conversions it once made and would attempt to surpass its own record if it could rely on the constant help of the West. A thousand memories of betrayal confirm it in the belief that the West will always sacrifice the Christian religion to self-interest. The outcome of the Palestine war has proved afresh that the protection of Eastern Christianity is not a matter of deep concern to the Western powers. The West bestows its bounty on the East only to soften it for exploitation and absorption. When the Western nations are compelled to retire from the field, as they have been and will be again, Eastern Christianity is exposed to the retaliatory action of a society that regards it as a fifth column. It is not surprising that Eastern Christians think twice about calling on the West for any

semblance of political protection. They know that, while Western intervention may bring them a certain precarious relief, its real consequences will be calamitous. They prefer to accept Western handouts, ignoring as far as they can, the strings that are attached to them, and they compensate for this concession to necessity by adhering with obstinate stubbornness to an honorable, if diminished, tradition in the service of which they can still enjoy independence and dignity.

To put it succinctly, the malady that has sapped the strength of these tough veterans of many battles is combat fatigue. They have fought manfully against a host of insidious temptations. They have not surrendered. They would feel better if they had. Many of them despair of a peace that will make it possible for them to remain where they are and propagate their religion in an increasingly cooperative and liberal world. Those who can emigrate will do so. The rest will garrison the holy places and praise God for the scanty blessings they have. I trust that the friendship of the Anglican Communion will be one of the greatest of those blessings.

We have not failed in our mission to Eastern Christianity. We have simply fallen short of the success we expected. The Anglican Communion remains the only Western Christian body that ministers to Eastern Christians with a respect for their traditional faith and discipline. They are aware of this difference between ourselves on the one hand and Latins and Protestants on the other.

Au Revoir

The following short note was received from Father Parsell after his return to this country. It was written by one of the boys of the mission school, age fourteen.

Dear Fr. Parsell

I am always wanting to come and say good-bye to you. But each time I come sorrow will come upon me and tears will fill my eyes. So good-bye for I am unable to say it in your present. May God bless you.

Yours

John



. The objectives of our program of aid Eastern Christianity are as sound as were when we adopted them, and there is no need for any fundamental alteration. The job is now, as it has always been, to let Eastern Christianity realize its potentials. The fault lies, not in our purpose, but in our technique, and we have aggravated the difficulties by not being consistent. We have solemnly disclaimed any intention of proselytizing; yet our native Anglican negotiations consist almost entirely of conversions from Eastern churches or the descendants of such converts. Eastern theologians, in talking with a variety of Anglican representatives, find that we tolerate a latitude of doctrinal opinion that baffles and repels them. I am confident that Eastern Christians will avail themselves of any educational ser-

vices we place at their disposal, if we take the precaution of disarming suspicion before we make the offer. Our schools have already made a deep impression on the laity of the Eastern churches and at least a superficial impression on their clergy. The dignitaries are grateful to us, have grasped our complexities, and would make a greater use of our help were it not for the limitations of their power. When we have made the village priest a more solicitous pastor, a more competent theologian, and a more convincing preacher we shall have rendered the East a priceless service, but we shall not attain this objective or anything within a million miles of it until we state the faith of our own church in terms that will command the confidence of the most admirable dogmatic people in the world.



MADONNA AND CHILD
By Girolamo del Pacchia

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress collection)

Christmas Greetings From Africa

BY ALAN WHITTEMORE, O.H.C.

THE Holy Cross Magazine has asked me to send you this word of good wishes and to tell you my impressions of the changes in our Liberian Mission since my first long sojourn here, which ended in 1936.

Has it ever been your experience to know well and to love very deeply a child whom you watched from earliest infancy till he grew to be, let us say, eleven or twelve years old, and then to lose sight of him until he was almost full-grown? Suppose you meet him again after the intervening years. He is a stalwart young man, now, almost out of his teens.

Your first impression will be one of physical growth—strong muscles, height, broad shoulders. But you pass from that to watching his character. How does he react to this or that occasion? Are there still traces of the child you loved or are they lost in this new and self-sufficient stranger?

I have been watching not a single individual but many—whole tribes, in fact, which have passed way beyond the early days when the Liberian Government and the Holy Cross Mission were still new phenomena to them; tribes which just previously were living as their primitive ancestors had lived, in complete isolation from the outside world. When we first came, slender bars of iron were the prevailing currency. Now they have been almost entirely replaced with American or British West African coins. Where once there was no writing at all except in the childish scrawls of our own Mission schoolboys, in these days each chief has his clerk, so that scarcely a day passes without the receipt of typewritten messages from this or that local dignitary. (It is true that most—though not all—of the chiefs themselves sign the letters with their "mark.") When one passed a youngster on the trail, fifteen years ago, he either took precipitately to his heels in fear of the white monster or else greeted one with the African "Issa." Now, if you

say "Issa" to him, more likely than no he will reply with "Good afternoon, Father." When you stop to question him you find he is learning English (and learning it well) either at one of the five outlying schools conducted by the Mission or at a Government School. There is not space to catalogue the many other differences; European clothing mingling with native cloth; churches and houses built of cement with corrugated metal roofs; even an occasional cyclone. For I want to get back to the Mission.

First, one is struck by its growth. A dozen years ago Bolahun was the Mission's only home. We preached somewhat irregularly and haphazardly at a few nearby villages only on rare occasions during the course of a journey, at places far afield. Bolahun is still the central station but regular, planned and carefully supervised teaching is now carried on at almost forty outstations, seven of which there is a resident teacher, evangelist or both. Instead of a few schoolboys and girls there are more than a hundred school children—four hundred and twenty-four, to be exact. And the schools at Bolahun now include a high-school.

The only department which has shrunk instead of expanding is the hospital, headed by one of the Sisters who is also a nurse doing a magnificent job with it. There are still many patients and our native dressers, trained long ago by our own doctors, are very competent. But it is tragic that, despite the great need for one, we have been without a doctor for the past six years. It is incomprehensible to me that none has been willing to come to us in all that time. We are now endeavoring to position to organize medical centers, comparable to the schools, at various outstations provided we get a doctor. (We already have one such set-up apart from Bolahun).

By and large, however, one's first impression on returning to the Mission is one of great physical growth.

When it comes to the mental and spiritual attitude of our teachers and other



JOY TO THE WORLD

This illustration is from a water color by Sister Marguerita, C.H.N. The tableau is from a Nativity pageant acted at the door of St. Mary's Church, Bolahun.

ployees and of the school children, one's impressions are more complicated. These people are more sophisticated than they used to be. The ideas and the gadgets of western civilization are no longer new to them. Their parties and weddings imitate western models. They have a passion for western customs and western clothes. One wonders where they have picked up a lot of the notions which certainly are not taught them by the Mission itself. Of course lots of them have been to the coast; and they can now read British and American books and magazines—not to mention Sears, Roebuck and Montgomery Ward catalogs! Whereas, in former times, there was genuine gratitude for what the Mission had done for them (and, indeed, there still is among many of them) one notices now a marked attitude of taking things for granted—an attitude which sometimes approaches arrogance. One of the high school boys interrupted Brother Sydney, the other day, at some very exacting work with a demand for help in a small personal matter. When the Brother asked, good-naturedly, if the boy thought he had nothing else to do but attend to that boy's business, the youngster instantly replied, "That's what you're here for."

But think back to that seventeen-year-old whom you knew so well as a child. Has not, he, like this young African, reached the

stage where he feels independent and grown up and thinks that he ought to be allowed to drive the family car whenever he pleases. He considers it manly to wear long trousers and smoke cigars. And he feels that it is up to his parents to provide him with ample pocket money. Both for better or worse, the Mission is *in loco parentis* for several hundreds of people who are still tally in the awkward state of the teens. They—quite naturally—confuse possession and use of a lot of outward trappings with civilization and maturity.—And have not developed as yet—any more than that beloved seventeen-year-old—any sense of responsibility.

Perhaps the best of a great many things which our present Prior, Father Sell, has achieved was the institution of a Council composed of eight representatives of men and women of Bolahun. I think the most important project in the year to come will be—through this Council—various other ways—to develop a stronger sense of responsibility; and, more and more, to encourage our people to manage their own affairs—financial and other.

Of course, the really striking characteristic of your "teen-ager" is that he swings back and forth between childhood and maturity. At the moment he is neither child nor adult. Yesterday, for example, he



BOLAHUN SCHOOL BOYS

strong and impossible. Today, he turns with the wistful charm that he showed years ago. So it is at the Mission. The air of sophistication is only a veneer. Broken in flashes of generosity, affection, laughter which have all the ring of old days at Bolahun. The whole of it is going through a gruelling readjustment. Please God, whatever her people gain in new ways, they may never lose the grace and beauty of the old.

When this comes to your eyes we shall be approaching the Christmas Feast. Thank God we never outgrow it. Were we at the age of a hundred we would still be in awe at the crib of the Child Jesus. That is precious in childhood. He remained to the end of His earthly life. May whether Africans or Americans, do so by His grace.

At the Midnight Mass in our glorious new church at Bolahun we shall remember our people in America.

Where then have we warrant for discouragement? When Satan sets the battle in array against my soul, I am not alone. The call to arms rings through all heaven. The Lord Christ Himself goes forth to war in the unconquerable might of His Sacred Humanity. Angels and archangels, and all the glorious company of heaven, spring forward to action. The great multitude which no man can number, of all nations and kindreds, and people, and tongues, that stand before the throne and before the Lamb, war with me in the night of their ceaseless intercession; and as the vast and splendid front of the armies of the living God sweep on to the conflict, my soul is caught up in the mighty movement and advance, and their spirit becomes my spirit, as we go forth, conquering and to conquer, in God's behalf and mine—S. C. Hughson, O.H.C.

Greetings From St. Andrew's

At St. Andrew's welcome this opportunity to express our best wishes for a merry Christmas to the other members of the Holy Cross Family. We ask that we be kept in your prayers at this time.

At St. Andrew's family will be widely scattered at Christmas, as our boys will return to spend the holidays in the twenty-five parishes from which they come. We are letting them have a longer vacation than usual this year. In the past we have been giving them a half-day recess at All Saints. Our football schedule made that vacation impossible this year so we have added it to the Christmas vacation. As many of our boys can go home for the Christmas holidays, this will give them a longer time with their families. The school has gone exceptionally well so far this year. Football did much for the morale. It seems to have been a deeper earnestness in the boys' studies. More and more of them are showing a determination to profit from their opportunities for a Christian education. They are a promising group and we hope to give everyone of them the education they deserve.

For this reason we have refrained from raising our tuition to meet rising costs. Even a slight raise would drive boys from the school. We prefer to hope that our friends by their increased help will make up the difference. We can count on you because we know you believe in us and in the work we are trying to do to raise up Christian leaders in the coming generation.

May your Christmastide be full of joy and peace.

Faithfully yours,

BONNELL SPENCER, O.H.C.,

Prior of St. Andrew's.



Here We Present

TO some it may seem fussy and superfluous, even wasteful to have twelve altars which have to be cared for at Holy Cross. There is the expense in providing for wine, bread, candles, brass and silver polish. The novices spend a good deal of time dusting, cleaning, and changing linens. There are vestments and sacred vessels which represent a considerable expenditure, either to ourselves or our benefactors. Provision is made for each priest resident in the house: members of the community, externs and sometimes guests, to celebrate the Holy Sacrifice daily. Composing the Mass list is a formidable task. But the matter is far deeper than this.

The Mass is the central act of worship in all houses of the Order of the Holy Cross. The priestly character of the entire Church gains its true significance in the Liturgy where the action of the earthly priest is caught up into the perpetual oblation of our Lord which takes place in heaven. In this way, as our Rule says: "The Cross is not a symbol of an event which has its place in the distant past. Rather it is a witness of a fact of the eternal order. . . ." As the eternal sacrificial worship continues in heaven, so on earth, in our poor way, we seek to offer to God the Father that worship which is His due. At the Mass we hold up to the Cross our needs and those of the Church to be pleaded before the throne of God.

Dedicated as we are to the Holy Cross there is no more significant way of showing forth our life than by the union of ourselves in self-oblation with that oblation of our Lord's humanity which was made on the Altar of the Cross and the merits of which He continues to plead on behalf of His Body, the Church. In this way prayer and petition are objectified and united with that life which was in all details a perfect offering of prayer.

Daily at 6:30 a. m. the first Masses are said, followed by the second celebrations. On all Sundays, double feasts of the first and second class, feasts of our minor pa-

trons (Sts. Dominic, Helena and Katharine of Alexandria). Thanksgiving and Independence Day there is a sung Mass (generally solemn) after Terce at 8:45. On other days and whenever else the Superior may decide, there is a sermon. This, of course, the way we do at Holy Cross Monastery and according to the Rule it should be followed in all the other houses. But obviously at Santa Barbara there are too few to have a sung Mass on all of these occasions. In Liberia the Mass is sung in the church on the great feasts when the school children and adults are present, but there are not enough free for the lesser feasts. In general the same holds true for St. Andrew's School.

Here in our beautiful chapel at Holy Cross Monastery the young priest aspiring to fill the vocation to Holy Religion joins with the veteran members of the Order who have given lives of service to God. At Bolahuis the great Church of St. Mary, other members of the Order are offering the Holy Sacrifice and give the Bread of Heaven to the dark-skinned people. There in the hinterland of Liberia, too, priests say Mass at a remote out-post in the bush where a few faithful new comers to the Faith kneel around a portable altar in a palaver house. At St. Andrew's a priest offers the Mass before a congregation of young boys who are drawn from widely differing surroundings, under conditions to us in search of a Christian education. Out at Mount Calvary the members of the Order say Mass in sight of the Pacific Ocean. We are scattered almost half around the world, but we are all united at our altars and in the presentation of the Holy Sacrifice.

To-day the Maker of the world brought forth from the Virgin's womb, He Who formed all nature became the Son of her whom He created. To-day the Word of God has appeared in the garb of flesh, that which was never visible to men's eyes begins to be even subject to the touch of their hands.—*St. Leo.*



Mass At Holy Cross Monastery
The Sermon

Christmas At Holy Cross

"NEXT to Bolahun, the most wonderful place in the world to spend Christmas is Holy Cross." Thus said Father Whittemore who is somewhat prejudiced in favor of the Liberian Mission, as many of us know. But we are sure that at the mother house the Feast of the Nativity really gains new significance.

On December 24 there is that feeling of expectancy, the delightful note of quiet urgency when we start to prepare for the great day. The bare trees lift their branches, forming intricate tracery against the sharp blue sky. The great bell tower stands in strong relief above the buildings, and the snow crunches hard and dry under the feet of the novices as they plow down the hill to cut spruce and pine for the house. The evergreens have to be thinned out as they grow, so it is not such a shame to cut out some for our use. Up the hill they are dragged and after trimming the trees are fitted with supports. Meanwhile the figures for the crib are unpacked, dusted and placed in the sacristy.

After None when Advent is over the work starts inside. In come the trees, snow and all. Small puddles stand on the newly waxed floors and the aggravating job of getting the trees to remain in a standing position

begins. Soon St. Augustine's Chapel comes a grove of spruce and pines and a subtle and glorious odor of the forest meates the building.

Meanwhile the other members of household are busy at work. A large tree erected in the refectory and the scanty ornaments are hung. It always involves a great hunt to find where the decorations were put away and then when they are found the last of them becomes a matter for discussion. "There *must* be some more somewhere. I am sure that there were more than this last year." But no, it is remembered that one fell off and broke every time Brother Aidan brushed heavily past the tree. That being settled we bless holy poverty and dress the tree with what we have. Brother Herbert always has novel ideas about striking decorations and gives directions to guests who have pitched in to assist under his compelling leadership. Father Taylor is "below stairs" in the kitchen seeing to the preparations of the meals for the coming day.

The feast comes at first Vespers. "The King of peace is highly exalted, for who countenance all the earth longeth," the choir sings, announcing that at last we have come to the feast of the "Dear desire of all gentiles."

We go to bed at the usual time and then at eleven thirty the caller goes through the house. "Glory to God in the highest," calls as each is awakened. "And on earth peace," the response is made. We go to chapel and then the silence is broken by the organ as the sacred ministers approach in white and the first Mass of Christmas sung.

After going to bed again we are called an hour later than usual and the low Masses begin. At nine forty-five Terce is recited, followed by the third Mass which is again solemn.

The day continues as is usual on greater feasts with conversation at both dinner and the buffet supper that night. Guine mingle freely with the community. A



WINTER AT HOLY CROSS

per we all go to the professed common
n and sing Christmas hymns and carols.
he festival is characterized by restrained

Christmas has become rather hectic
commercialized, but at Holy Cross
everything centers on the great gift which
makes the feast so important: the gift of the
of God "for us men and for our salva-
" Small wonder it is then that the
sts who come to the monastery find a
and deeper meaning to Christmas.

We go to bed without that dismal feeling
being satiated with too much food, too
ch drink and too much chatter. Tired we
but with the knowledge that we are that
after the worship of God and inter-
tion for all men.



New Testament Eschatology and Modern Preaching

BY HEWITT B. VINNEDGE

The Kingdom Both Here And Hereafter

V

FROM what has been said it should be
clear that the kingdom of God is not
to be regarded as something only of the
ire or only of a spiritual polity, as the
millenarians would have us believe. Too
n the tendency has been to indicate
we must have it one way or the other.
s has resulted in the building up of an
ficial dichotomy: whether the kingdom
God is to come in this world or in the
t world. As a matter of fact no "either
or" is involved. God is Lord of all
gs, of all time as well as all eternity. The
d's Prayer would seem to indicate that
coming of His kingdom should be the
e of both worlds, for the petition reads,
y kingdom come, on earth as it is in
ven." For ourselves personally as indi-
als the hope of a kingdom may be pri-
ily equated with the hope for eternal
but in our corporate activity we should
for it and work for it in this world in
ge or epoch, which is yet to be. By the

surrender of our lives to the will of God we
may indeed insure the kingdom for ourselves
individually in the life to come, but this
should be regarded as a by-product. The
intent and purpose of our surrender are to
contribute our own small part in bringing
about God's will and God's justice in this
world. The latter motive is a much less sel-
fish one and is in the true tradition of
Biblical theology. God, as Creator, is by
right the Ruler of the universe and of
every part in it, but He is not in fact the
Ruler of this present world because those
who ought to be His subjects do not recog-
nize Him as King. So, when the New Tes-
tament speaks of the coming of the king-
dom of God, it must refer to a coming rule
on earth in fact. Otherwise there would be
nothing to come, for His sovereignty is
already present in heaven and in all the
universe. The petition, "Thy kingdom come"
can therefore hardly apply to the after-life,
for certainly it is there already in full force.
It must apply to a hope that the inhabitants
of this earth may become loyal subjects of
Him Who is rightfully their king.

Certainly in the Old Testament the kingdom of God is always presented as something to occur on this earth. His sway is to be manifested in righteousness, peace, justice among men here. It does not seem likely that our Lord would have used this stock Jewish phrase, heavily weighted with a content understood by His hearers, if He had intended to put into it an entirely new meaning. In the tradition of Old Testament theology there is little ground for thinking of the impossibility of the world being saved. In Jewish thinking any idea of the world's perpetual bondage to sin, so as to render it forever unfit for God's will and service, would be a mar on His creative activity. It would indicate that there was at least one place in the universe where His sovereignty could not reach. We must not forget that Jesus taught and prophesied in the Jewish tradition. It is likely that He would feel that just as the Jewish nation had a vocation to become God's kingdom, so now the vocation is expanded by His vision to apply to the whole world.

Since it is sin that keeps the earth from becoming God's realm, so it was Christ's work to remove this barrier; hence He is hailed as One "taketh away the sin of the world."¹ Surely this must be true. It is not enough to say that He by His work canceled out the sins for some few or many persons, for that would not be taking away the *sin of the world*. Sin can be thought of as taken away only when men as a whole become reconciled to God as loyal subjects. If this be true, then the sin of the world is taken away only when mankind as a whole is loyal to God, and it was our Lord's task

and mission to supply the means for gaining this loyalty.

The kingdom of God is not necessarily regarded as a stationary condition of perfection; rather, it is a loyalty to God which expresses itself in a settled purpose to follow His guidance and to submit to His will. This means far more than any mere legalistic observance of moral law, certainly more than any mere correctness in a formula of belief. It means continuing dependence on God and consciously allowing Him to work through oneself. In this vision there might well be disease and disaster and trouble even in God's kingdom just as they are always likely to be present in the lives of God's people. Such so-called evils need not be eliminated, nor need they be thought of as bearing very directly on the subject at all. It is only weakness and yieldedness that will allow them to interfere with man's loyalty to God.

Undoubtedly many of the eschatological sections of the New Testament seem to teach what is incompatible with any redemption or conversion of the world. For example in the First and Second Epistles of St. Paul to the Thessalonians and in II Peter we have some of the seemingly inconsistent details: the rapture of those who are Christians, the Parousia, the consumption of the world by fire. But here alone of all parts of the New Testament is there any direct teaching on such matters, although there may be found similar implications here and there in the Synoptic Gospels and in Revelation. Perhaps these passages, together with the assumption that the coming of the Son of man on the clouds refers to the end of normal human life on this planet, have caused many Bible readers to think that the completely other-worldly attitude is based squarely on the Holy Scriptures. There may be much in the apocalyptic section of Matthew which seems to confirm this, but careful textual scholarship has proved that we have here those parts of the Gospel in which the author has greatly changed and amplified the Marcan source, and among which there is much disagreement in the manuscripts.

There is a similar uncertainty in

¹ John 1:29.



relation. Thus, after the imagery of the book has given a picture of the destruction of the world and of the transference of the world to heaven, there follows immediately a picture of a new heaven and a new earth, with a holy city coming to this world where the Lamb and the Lamb will reign.² But this can possibly mean a freshly made earth; it must be the same old one done over, for the "things of the earth" are still there, and they bring "honor and glory" into the heavenly city that has recently come down. We are led then to conclude that by a new earth meant a restored earth, like Paul's "new creation."³ This expresses quite the opposite of pessimism for this world; it expresses a hope for the kingdom of God to be established upon it. We should not forget, of course, that the Revelation is a rather late New Testament book, and it may be that the author desired to be comprehensive enough to include two apparently contradictory eschatological ideas: a completely other-worldly hope, and a serious one that even this earth might become a full portion of God's kingdom by a final fidelity to the mission and message of Jesus.

We must not detach our Lord's parables of the kingdom from the general eschatological content of New Testament teaching. Very often the parables deal with the growth of things in the soil. Would this not seem to indicate that He saw in these things of nature a parallel to God's way of establishing His kingdom? Whereas men had once thought of God's way as displayed primarily in the violent and catastrophic forces of nature, our Lord with greater understanding of the vision taught that He was best revealed in the usual and beneficent forces. That would be another way of saying that the Creator is still at work in all things. As life develops gradually in nature, so is it also in the life of man under God's reign; it is time for things to come to maturity. It would seem to suggest that the kingdom of God might be established in this world not just by some sudden forceful catastrophic act on His part, but after the manner of His action in the development of things in the orderly processes of nature. This



may well suggest an eschatology of Christ which is in keeping with the order of nature, which is also God's nature. From this it might be reasoned that in His mind and intent there is the ultimate transformation of man and of man's earth into an integral element of His own kingdom. This is far other than theological liberalism or modernism, which really degenerates into mere humanism. It is far other than equating the kingdom of God with a program of social reform; such an heretical equation would mean that the kingdom of God could be attained by man's own resources—as if it were something done for God, not by God. Now, the kingdom of God is not merely a new social order, it is mankind loyal to the will and sovereignty of God. It begins, of course, with the individual as he commits his whole being to God in order that God may work in and through him. In this way we may become indeed, in St. Paul's phrase, "workers together with God."⁴ But the initiative is not human. It is God's work in Christ which brings men to that change in mind which they must have if they are to let God work through them, and it continues only in the guidance and power of the Holy Spirit. Man's part is surrender to God and the obedience which follows from that surrender, allowing Him to inspire us and to empower us to do His will.

Let us see clearly therefore that no true expression of our Lord's eschatology can build up an utter lack of continuity between the world that is and the world that is to come. On the contrary this material earth reveals laws and methods which are ap-

² Revelation 21.
³ 1 Corinthians 5:17; Galatians 6:15.

⁴ 11 Corinthians 6:1.

plicable to the kingdom and its foundation. The various parables seem to indicate an essential continuity of type, habit, and character. Jesus bids us consider the plowman, the sower, the fisherman, the merchant, as they work here; and He tells us that it will be somewhat like that. At each level there seems to be a correspondence in method and principles, and all hang together as one consistent and coherent whole. The laws of growth and action which prevail here will do so there also. The faults that spell failure here (such as miscalculation, folly, giving up, failing to be watchful) will do the same there also. Our Lord's eschatology ought never to be considered as an abrogation of continuing ethics or as an urge to a new and startling interim ethic. As the culmination of prophecy (and this is prophecy) it asserts that righteousness is the one thing of supreme value. It affirms the ethical outlook by insisting on the necessity for a final kingdom of good. Such a kingdom, even if it takes an eschatological form, is to come here. Such a kingdom may be reached by growth, even by catastrophe if necessary. Man does not go to it; it comes here to fulfill and to complete the earth that is and man as he has striven to be.

But because "the Word was made flesh, and dwelt among us," by His very nativity he made an eye-salve to cleanse the eyes of our hearts, and to enable us to see His majesty by means of His humility.—*St. Augustine.*

The eschatological extremists always assume that we are confronted with two hostile motives, two irreconcilable ideals: an intense expectation of sudden coming as against a vivid interest in the present order. They place in opposition the motive of world renunciation and that of world redemption. They would force a choice between a catastrophic arrival from without and growth by grace which has been instilled within. They would tell us that there must be either a transcendental impact or immanent growth; they will not let us have it both ways. They insist that each half of these antitheses cancels the other. Yet the problem

of Christian eschatology is that in fact the supposed cancellation has never occurred. Among Christian people one finds the two motives working together side by side without antagonism or collision. We may look at some of the New Testament Epistles written within the eschatological temper illustrating its earliest and most effective character, and here again the two concepts seem to be in alliance. The writers appeal for an immediate coming in order to intensify their appeal for a long term moral stability. In I Peter we are told that "The end is at hand," but the author goes on and says "Be ye sober."⁵ So also St. James speaks of the coming of the Lord drawing nigh, and yet calls our attention to the agricultural worker who waits long and patiently "the precious fruit of the earth."⁶ Here certainly is a blending of sudden expectation with the slow growth in accordance with natural processes. In I Thessalonians the assertion of a sudden coming "like a thief in the night,"⁷ does not throw life out of gear at all; there is the admonition to continue patience and works of righteousness. In I Thessalonians there is the regular pursuit of one's good behavior clearly taught on the basis of a long expected continuity. In the fifteenth chapter of I Corinthians we are presented with the language which suggests a sudden and impending change, but the moral that is drawn from this is that we should be "steadfast, unmovable."⁸ Here it would seem that the two concepts (cataclysm and process, convulsion and patient ethics) are not contradictory but relative. They belong to the same order of mind; they are parallel antitheses which have an inner law of unity.

It should always be remembered that Christian eschatology is the culmination of the prophetic method. Prophecy is seeing things as they are in God's view, outside the time element, and to ordinary human understanding that would seem abrupt and catastrophic. Prophecy omits details and overlaps long intervals of a steady growing process and the continuity of ordinary succession. Here it seems to present sudden and swift events

⁵ I Peter 4:7-8.

⁶ James 5:7-8.

⁷ I Thessalonians 5:2-4.

⁸ I Corinthians 15:51, 52, 58.

cy. It gathers up facts of history and prays them as instantaneous acts; long periods of time become "days" of violent trial crisis, and history is foreshortened. Eschatology draws the whole up into a single Last Day to which all the prophetic promises have led. In the mind of the prophet the catastrophe, the sudden and climactic event, reveals what the process of growth has been; the qualities which stand the strain of this and of the long, hard pull are precisely those that have been secretly growing in God's grace during the periods over which prophecy leaps in visionary manner.

The Son of God became the Son of Man; mortal, but not a sinner; heir of our infirmities, not of our guiltiness; the offspring of the old race, yet "the beginning of the" new creation of God."—J. H. Newman.

is another way of saying that eschatology is a form of expression which uses a prophetic idiom: it tries to raise this life to the highest concept by appealing from behind it. Consider for a moment the third chapter of St. Paul's Epistle to the Colossians, he tells his readers, "Ye are dead and your life is hid with Christ in God."⁹ But it does not follow that life is empty and meaningless, nor that the affairs and relations of this world have no claim on their activities. On the contrary the entire round of human life falls within the proper scope of this hidden existence in Christ. He admonishes them to forbear one another and to love one another, "If any man have a quarrel against any," he bids them allow the word of Christ to dwell in them "richly in wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Consider detailed instructions as to the relationship between wives and husbands, children and parents, employees and employers.¹⁰ Certainly all these pieces of advice presuppose historical continuity. One may say that the bodily impulses and social relationships are moralized precisely because they are *claimed* and not negated by the new manhood and the new life which are

put on in Christ; and a whole code of conduct naturally follows.

Sanctions drawn from eschatology and appeals for steady growth in righteousness through the grace of God have this in common: God's help comes from outside ourselves. In either concept it is something which arrives and is not inherently present; or, in apocalyptic terms, God's kingdom *comes*. It does not grow from below, nor can man ever attain it and bring it in by



MADONNA AND CHILD
By Donatello

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Mellon Collection)



ST. NICHOLAS
Flemish Woodcarving

(Courtesy of the Metropolitan Museum of Art)

merely human means of growth; it is a new creation. To be born again is to be born from above, and is in no sense merely to build on resources which are already present in the natural man. In a sense the doctrine of Incarnation sums up this entire process: God breaks in on human life in a mysterious way. One may express this either in terms of a cataclysm or in terms of slow stealing grace for both are somewhat like a "thief in the night." Indeed, how can the workings of God's grace be expressed in dull prosaic terms? The fact that we are saved not by ourselves or by our own works but by something unaccountable and inexplicable does not lend itself to ordinary speech patterns. The fact that God Himself replaces man's puny effort may well be expressed now in one form of phraseology and now in a form quite different. Does this mean that we are confronted with a paradox? Perhaps so, but it is certainly not a paradox incapable

of being resolved. It is not surprising the great and supreme act of Christian worship, the Holy Eucharist, is shot through with this very paradox. No wonder the Church has seized on this paradoxical as the central element in worship, showing forth our Lord's life and death and resurrection. In the Eucharist, Christ is continually coming to us that He "may dwell in us, we in Him." In the institution of this sole Sacrament our Lord declared a method of His continuing arrival and presence with His Church; yet it was instituted under the pressure and anticipation of a future coming." For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."¹¹ Here is a blending of two approaches: an act of the Church in which the life of grace reaches its crowning height still speaks in terms of an overwhelming act that is yet to be. The coming One continually comes and enters our lives. The patient, untiring process of grace is a prolonged edition of the ultimate consummation, "here a little, there a little."

The prayer "Even so come, Lord Jesus" does not lose its meaning or validity under this view. It is not to be dismissed as an illusion of the early Church, certainly not as an illusion of Christ Himself. It is an essential element in all true faith. At every point, at all times in the long and slow process of growth by the grace of God we must be on the alert for something which transcends any immediate situation. We must never be entirely taken up with what now is, nor can the momentary expressions of grace use up the full possibilities of what God has in store for us.

To sum up this matter of the kingdom, then, let us say that the idea of God as King is essential to any concept of the kingdom of God. The words which are translated "kingdom," in both the Old and New Testaments, also mean "kingship" or "sovereignty," with the derived idea of "realm." The Old Testament speaks of the kingdom in the sense of a sovereign power over the whole universe. "Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty; for all

¹¹ 1 Corinthians 11:26.

in the heaven and the earth is Thine; mine is the Kingdom, O Lord, and Thou exalted as head above all." ¹² "For the kingdom is the Lord's: and He is the governor among the nations." ¹³ "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." ¹⁴ "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" ¹⁵ "How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. . . . This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of heaven, and giveth it to whomsoever he will, and setteth up over it the basest of men. . . . And at the end of the days I Nebuchad- zazar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and glorified him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reckoned as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" ¹⁶

In historical Judaism the idea of the kingdom of God (or of heaven) is quite prominent. Some of the Jewish prayer books in referring to the Israelites at the time of the Red Sea crossing say, "Then saw they Thy kingdom," i.e., royal power. The Rabbinic literature frequently speaks of "making God reign," i.e., causing Him to reign in the sense of accepting Him as King. Again the idea is

expressed as "taking on oneself the kingdom of God" or "receiving His kingdom" or "taking the yoke of His kingdom." This would mean loving devotion to God apart from all self-interest, and a full acceptance of God's sovereign sway.

This basic meaning in the concept of the kingdom is inherent in our Lord's use of the term. It may perhaps carry a further meaning of new manifestations of His power that are yet to come. His command to seek first the kingdom of God probably means, therefore, an acceptance of divine sovereignty as well as an active striving to make that sovereignty effective in one's own life, in the lives of others, and in society at large. It seems quite clear that He thought of the kingdom as somehow present right now, or as some scholars put it, certain elements of eschatology had already been realized. This seems to be the import of His words when



ST. JOHN THE EVANGELIST
(December 27)

Chronicles 29:11.
Isa 22:28.
Isa 145:10-13.
Isa 52:7.
Isa 4: 3, 17, 34, 35.

He rebuked the Pharisees who accused Him of casting out demons through the power of evil. Remember His pointed reply that every kingdom which was divided against itself would be destroyed, that if Satan should cast out Satan his kingdom could not stand, but that if He Himself were casting out demons through God's spirit, "then the kingdom of God is come unto you."¹⁷ This implies that over against God is a kingdom of evil but that it is doomed because a more powerful kingdom is already present. In effect His assertion may thus be paraphrased: "What you have seen occurring among you is the kingdom of God; that is to say, God's sovereignty is evident in the events which you have been observing." So, the kingdom was actually present and was in itself an effective cause for His conquest over demons. The kingdom is actually here in this world as a present power which is now working and functioning. And yet, since demons are still present and active, the kingdom of evil is not yet completely overthrown. The *complete* establishment of God's kingdom is thus still in the future, although it is so near that its power is already felt in the world. So also, because Christ on numerous occasions speaks of His followers as being of the kingdom and bids them seek the kingdom as

¹⁷ Matthew 12:24-28.

something immediately available, it seems to be something not necessarily reserved for the hereafter or for some future time. Consider, for example, this criticism of certain of the privileged orders in His day: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."¹⁸ Here the idea is clear that an immediate entrance into the kingdom is available. One would suppose that this very life means entrance into a relationship involving when one becomes the faithful subject of the divine King; it would mean becoming a member of a group in which the power of the kingdom is already manifest, and therefore the situation is ready for the coming of the kingdom. (We shall have more to say later concerning the possibility that the kingdom pertains only to the group ready to recognize it, when we try to summarize the lasting values in eschatological literature.)

¹⁸ Matthew 23:13.

All the complaining in the world is truth, to deny God knows what is best for each of us, and knowing, sends it.—*E. Pusey*.



MT. CALVARY MONASTERY FROM THE EAST



NATIVITY SCENE
School of Memling

Letter From Mount Calvary

Christmas greetings to all our contributors: those who are stationed here at Mount Calvary—Fr. Baldwin, Fr. Adams, Brother George and I—wish you affectionate Christmas greetings. Gone are the days when most of us could assemble to keep Christmas at the Holy Cross. But we will remember all our brothers and friends at our altars, especially on Christmas Day.

We have been very busy with retreats and schools of prayer elsewhere. It is reassuring that so many requests are being made for retreats and for special Christmas things. Men have come from San Mateo to the north and from Pacific Palisades and Santa Madre to the south—a stretch of over five hundred miles.

Brother Baldwin has been kept very busy

preaching and Father Adams will have a heavy schedule after Christmas. We shall be preaching in the States of Washington and Idaho. You see what a large territory we are asked to cover.

Brother George visits at the county hospital three times a week, teaches Sunday mornings at Trinity Church, Santa Barbara, and has a class Sunday afternoon at Hillside House, school for spastic children.

The Library at Mount Calvary is now dedicated to the memory of Leslie C. B. Hill, a former Priest Associate of the Order. The retreatants' common room, St. Christopher, is a memorial to Mr. H. N. Davis.

Affectionately in our Lord,

KARL TIEDEMANN, O.H.C.

Intercessions

Please join us in praying for:

Father Superior conducting a quiet day at the Church of St. Mary the Virgin, New York City, December 10; preaching and confirming at the Church of the Atonement, Bronx, New York, December 18; conducting a retreat for the Sisters of the Church, Toronto, Canada, December 26-31; preaching at the Church of St. Mary Magdalene, Toronto, January 1, 1950.

Father Packard preaching a mission at St. Katherine's Chapel, Baltimore, Maryland, December 11-18.



Contributors

The Reverend Walter C. Klein is a canon at St. George's Cathedral, Jerusalem.

The Reverend Edward R. Hardy, Jr., is professor of Church History at Berkeley Divinity School.

The Reverend Hewitt B. Vinnedge is a member of the faculty of Mississippi Southern College.

Editor's Corner

Beginning in January we are introducing a new feature which will be called "Episcopal Asides." There will be an amusing and interesting anecdote about some bishop of the Church. We hope that our levity will not convey the impression of disrespect, but may go to illustrate that after all bishops are human, too.

The Absolute Truth and Goodness shone forth through Him. The only-Begotten revealed Him who had been from the beginning. He opened a new dispensation, because He made us know that God who had been speaking to us in the old.—*F. Maurice.*

Notes

Father Superior preached and confirmed at St. Paul's Church, Eastchester, New York; attended the Pre-Advent conference of the Oblates of Mount Calvary, St. Clement's Church, Philadelphia; took part in the patronal festival of St. Andrew's Church, Poughkeepsie, New York; preached and confirmed at the Church of the Resurrection, New York City.

Father Kroll preached a mission at St. Paul's Church, Riverside, Connecticut; attended the Oblates' conference at St. Clement's Church, Philadelphia.

Father Packard gave a missionary address at General Theological Seminary and a school of prayer at Christ Church, Shrewsbury, New Jersey.

Father Parker gave a mission at James' Church, Winsted, Connecticut.

Brother Herbert was elected president of the junior class at General Theological Seminary.

Father Gunn conducted a retreat for men at Holy Cross Monastery.

Father Hawkins preached a mission at Christ Church, Ballston Spa, New York.

Father Taylor assisted Father Kroll in the mission at Riverside, Connecticut.

Father Lee Stevens took junior vows on November 15th.



An Ordo of Worship and Intercession

December 1949 - January 1950

- Ember Friday V col 2) Advent i 3) of St Mary—for *the Seminarists Associate*
- Ember Saturday V col 2) Advent i 3) of St Mary—for *the spirit of penitence*
- 4th Sunday in Advent V col 2) Advent i 3) of St Mary cr pref of Trinity—for *the conversion of sinners*
- Monday V Mass of Advent iv col 2) Advent i 3) for the faithful departed 4) of St Mary —for *our benefactors*
- Vigil of St Thomas V col 2) Advent i 3) of St Mary—for *the Holy Cross Press*
- St Thomas Apostle Double II Cl R gl col 2) Advent i cr pref of Apostles—for *those in doubt and perplexity*
- Thursday V Mass of Advent iv col 2) Advent i 3) of St Mary—for *social and economic justice*
- Friday V Mass as on December 22—for *the Confraternity of the Love of God*
- Christmas Eve V col 2) Advent i Gradual without Alleluia—for *the spirit of humility*
- Christmas Day Double I Cl W gl cr pref of Christmas till Epiphany unless otherwise directed in 3d Mass LG of Epiphany—*thanksgiving for the Incarnation*
- St Stephen Deacon and Martyr Double II Cl R gl col 2) Christmas cr—for *persecuted Christians*
- St John the Evangelist Double II Cl W gl col 2) Christmas cr—for *the Society of St John the Evangelist*
- Holy Innocents Double II Cl V col 2) Christmas Tract instead of Alleluia cr—for *all children in institutions*
- St Thomas of Canterbury BM Double R gl col 2) Christmas cr—for *the Bishops of the Church*
- Within the Octave W Mass of Sunday after Christmas gl col 2) Christmas cr—for *the Companions of the Order of the Holy Cross*
- St Silvester BC Double W gl col 2) Christmas cr—for *the increase of religious vocations*
- January 1 Circumcision of Our Lord Double II Cl gl c of 2) Christmas cr—for *renewed dedication to God*
- Holy Name of Jesus Gr Double gl col 2) Octave of St Stephen cr—for *the Community of the Holy Name*
- Octave of St John Simple W gl col 22) of St Mary 3) for the Church or Bishop pref of Apostles—for *Saint Andrew's School*
- Octave of Holy Innocents Simple R gl col 2) of St Mary 3) for the Church or Bishop Gradual with Alleluia—for *the ill and suffering*
- Vigil of the Epiphany Semidouble W gl col 2) of St Mary 3) for the Church or Bishop —for *those in civil authority*
- Epiphany of Our Lord Double I Cl W gl cr pref of Epiphany through the Octave—for *the Liberian Mission*
- Within the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—for *the Confraternity of the Christian Life*
- 1st Sunday after Epiphany Semidouble W gl col 2) Epiphany cr—for *parents, guardians and teachers*
- Within the Octave Semidouble W Mass as on January 7—for *the Priests Associate*
- Within the Octave Semidouble W Mass as on January 7—for *the peace of the world*
- Within the Octave Semidouble W Mass as on January 7—for *Mount Calvary, Santa Barbara*
- Within the Octave Semidouble W Mass as on January 7—for *increase of the ministry*
- Octave of the Epiphany Gr Double gl cr—for *the prophetic witness of the clergy*
- St Hilary BCD Double W gl cr—for *the Oblates of Mount Calvary*
- 2nd Sunday after Epiphany Semidouble G gl col 2) St Paul the 1st Hermit cr pref of Trinity—for *catechumens and hearers*
- Monday G Mass of Epiphany ii col 2) of St Mary 3) for the faithful departed 4) for the Church or Bishop—for *the faithful departed*

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